

THE BAPTIST RECORD.

OLD SERIES VOL. XXXII.

JACKSON, MISSISSIPPI, AUG. 13, 1908.

NEW SERIES VOL. X. NO. 33.

A Song.

By Rev. L. E. Hall,
Hattiesburg, Miss.

To Be Used at The Celebration of The Lord's Supper

AIR—WEBB.

Once more we meet, dear Savior, - Luke 22-14
Once more Thy table spread; - 1 Cor. 10-21
Oh, may we feel Thy presence, - 1 Cor. 11-26
May every soul be fed, - John 6-54
And may the evening shadows, - 1 Cor. 11-23
Which gather 'round us now, - Mat. 26-37
Remind us of Thy sorrow— - Math. 26-38
The thorns that pierce Thy brow. - Math. 27-29

For us Thy body broken— - Mark 14-22
For us the broken bread; - Math. 26-26
For us the crimson token. - Math. 26-27
For us Thy blood was shed. - Math. 26-28
To purchase our salvation, - Titus 2-11
And peace for us secure, - John 14-27
Thou didst (for our offenses), - Rom. 4-25
The cruel cross endure. - Phil. 2-8

We eat and live forever, - John 6-56
And thus this truth declare, - 1 Cor. 15-37
That nothing here shall sever, - Rom. 8-38
The chord that binds us there, - Rom. 8-39
And when in life's last moments, - Phil. 1-21
Death shades around us fall, - Ps. 23-4
Do Thou receive our spirits; - Acts 7-59
Be still our all in all. - Col. 3-11

Silver Springs, Pike County.

We held a fine meeting last week with this church, T. J. Barksdale doing the preaching. Congregations were good, the interest excellent and the preaching at a high water mark. Barksdale is not a coming man, he has already come.

At the close of the meeting the following preamble and resolutions were adopted by a large and enthusiastic vote:

"Whereas, the evil of intoxicating drinks is one of the greatest in our country, plainly prohibited by the Scriptures; and

Whereas, this evil is a growing one if indulged in; therefore,

Resolved by the Silver Springs Church in Conference assembled, That we do most earnestly and affectionately urge upon all our members to abstain entirely from the use of spirituous liquors as a beverage.

Resolved, also, That it is the sense of this church, on Scripture teaching, that it is a wrong and a sin to indulge in this habit to any extent whatever; therefore

Resolved further, That we cannot afford to tolerate dram-drinking among our members; and that hereafter such conduct or practice shall be sufficient cause for church discipline.

We are commanded to watch and be sober, also to abstain from the very appearance of evil, and yet many churches tolerate the disgraceful and sinful practice of dram-drinking by their members. May the day soon come when all our churches will bear their seal of disapproval on this iniquity.

T. C. Schilling.

Magnolia, July 31, 1908.

The Effect of Alcohol on Living Animal Substance as Seen Under the Microscope.

A careful study of the action of alcohol upon the living protoplasm of the animal cell, as represented by the Amoeba, is reported by Dr. W. Henry Keteven, M. R. C. S., in the British Medical Journal. He watched with the microscope the activity of the little one-celled water animals in their natural state, and afterward when drenched with weak alcoholic solutions ranging in strength from 1 per cent to 7 per cent. The weakest solution, 1 per cent., stopped the activity of the amoeba for seven minutes; 2 per cent. stopped it for twenty minutes; 3 per cent. rendered the amoeba apparently dead, except in the largest specimens. The stronger solutions, 4, 5, 6 and 7 per cent. killed the amoeba in time apparently proportional to the strength of the solutions modified somewhat by the size of the animal. The checking of the activity of the protoplasm as soon as the alcoholic solution reached was most marked, and led the experimenters to the conclusion that alcohol is no stimulant to cell life.

Physicians Studying the Alcohol Question.

The International Association of Abstaining Physicians has initiated an extensive investigation of the medical use of alcohol particularly in typhoid and pneumonia. The object is to secure the largest possible amount of statistical data concerning the course and morality of these diseases treated with and without alcohol, in order to come nearer to a solution of the question upon which there is now a wide difference of opinion.

The results of the investigation will be reported at the Twelfth International Con-

gress Against Alcoholism to be held in London, in 1909, under the presidency of the Duke of Connaught.

A large number of European physicians have sent for the blanks to the International Secretary, Dr. H. A. Holtscher of Carlsbad. American physicians are asked to participate in the investigation, and may obtain the necessary blanks from T. Alex. MacNicholl, M. D., care of the Scientific Temperance Federation, 23 Trull St., Boston, Mass.

The Federation will also furnish additional copies of the appeal issued by this International Association which was published in the Journal of the American Medical Association last April, calling on physicians to subscribe to a declaration stating in substance that the use of alcoholic drinks is unnecessary and injurious; that the evils growing out of such use can and should be prevented; that the young should be instructed in every possible way and trained by example as well as precept to abstain from these drinks.

Names of physicians who wish to subscribe to this appeal, or who wish additional copies of it may be sent to T. Alex. MacNicholl, M. D., the American Secretary of the International Association, care of the Scientific Temperance Federation, 23 Trull St., Boston, Mass.

Concord.

The meeting at Concord Church in Oxford Association begun third Sunday in July and closed fourth Sunday. 12 received for baptism. A good meeting in many ways. Brother Roswell Davis of Humboldt, Tenn., did most of the preaching.

I am now in Chalylate in a meeting. Rev. J. Frank Ray is doing the preaching. W. I. Hargis.

Narvilla.

I have just closed a fine meeting at Narvilla, 4 miles southeast of McComb. 32 accessions, 21 for baptism.

F. N. Butler.

Rev. W. Y. Quisenberry in Mississippi.

Brother Quisenberry spent Sunday after the Convention with Fifteenth Avenue, and the First Churches, Meridian. He told my people of China, the Chinese and what he saw on his recent visit. Several who had heard Dr. Willingham, on his travels, said they enjoyed Quisenberry's better.

I want to say to the Baptists of Mississippi, who do not know Brother Quisenberry, that he is a very plain, honest, earnest brother, whose soul is on fire for lost souls, and for the glory of Christ.

I have known Brother Quisenberry for many years. I have known him as the State Sunday School Secretary of Tennessee, as a pastor-evangelist, and as a pastor. In all these positions he has been very successful, and always held the esteem and confidence of his brethren.

Brother Quisenberry now enters Mississippi as the representative of the Southern Baptist Theological Seminary to raise the \$40,000 which was endorsed by our State Convention as Mississippi's part of the \$600,000 endowment for that institution.

I trust the pastors and churches will take this brother to their hearts, their homes and to a large share in their gifts for Christ's sake.

Brother Quisenberry practices what he preaches about giving.

For several years out of his meager salary he has been supporting a missionary on the foreign field.

I. A. Hailey.

Meridian, Miss.

Silver Creek.

I write to tell you of two meetings I have recently held. On the 15th of June, I went to Lucedale to hold a meeting with Brother R. J. O'Bryant. We continued seven days with 20 additions for baptism. I found some excellent brethren and sisters there who were co-laborers with us in the work. Brother O'Bryant is doing a fine work there, and his people are warmly attached to him. The pastor has received over 50 additions to the church since the first of the year.

On the 4th of July I began a meeting at Providence Church with that man of God, and excellent pastor and preacher, brother J. P. Williams. This is the fourth year of the second term with Brother Williams as pastor of the grand old church. In these four years he has built a nice church, the best building that I have seen in the State situated in the country. Brother Williams has baptized about a hundred and fifty into the fellowship of this church in the last four years. Here we found a splendid people dwelling in one of the best farming sections in the State. The meeting was the best short meeting I have ever conducted. In the seven days we were there, thirty-seven united with the church, thirty-four of them for baptism. Here we had the largest congregations we have had at any protracted meeting that I have conducted in the State.

We are engaged in a fine meeting in my church in Monticello now. Brother J. P. Williams is doing the preaching. We have 21 approved for baptism now.

Fraternally,

H. C. Roberts.

Declaration.

The "declaration" written and presented by Rev. Dr. Edgar Y. Mullins, President of the Southern Baptist Theological Seminary, Louisville, Ky., was unanimously adopted by the convention as follows:

Resolved, That the work of the International Sunday School Association be defined as follows:

It seeks to enlist all Sunday Schools in common study of lessons, but never to organize schools.

It seeks to enlist all Sunday Schools in the adoption of the best methods of promoting efficiency in the work of teacher training.

It seeks in all proper ways to enlist theological seminaries to the extent of giving due recognition to the Sunday Schools in their curriculum.

It disclaims all creed-making power, and the sole function of its lesson course is to select topic, Scripture, and golden text, leaving interpretation of the Scripture to the denominations.

It disclaims all legislative functions, save within its own sphere and for its own proper ends.

The work it seeks to do is confined to the common ground occupied by all the various denominations cooperating with it, a ground which these bodies have found can best be

occupied through this common organization. The common grounds and interests are chiefly as follows:

(a) Uniform lessons, graded or otherwise.

(b) Propagation of the best methods and ideals in Sunday School pedagogy.

(c) Promotion of all proper ways of teacher training.

(d) Promotion of Sunday School life and progress through inspirational conventions and associations for the use and benefit of all denominations.

The Association recognizes that in many of the above lines of activity the various denominations prosecute plans and methods of their own. In all such cases, the Association seeks not to hinder or to trespass, but to help. In short, it offers itself as the willing servant of all for Jesus' sake. It seeks to be a clearing house of the best methods and best plans in the Sunday School world. Above all, it seeks to be the means of extending a knowledge of the Bible, the inspired Word of God, through the Sunday Schools to the whole world.

Ethel.

The union protracted meeting at the Baptist Church led by Rev. R. A. Eddleman closed on Sunday night. This was the largest and most successful meeting Ethel ever experienced. Great interest was manifested from the beginning and many expressed themselves as favoring a continuance for another week. The largest congregations ever assembled in Ethel attended these services, people coming from a radius of five or six miles, filling the church to overflowing at every service. It was a successful meeting from every standpoint. The people of Ethel regardless of sect or creed dispensed a lavish hospitality; the crowds who could not be seated in the church and remained upon the outside, were well-behaved, and not an unpleasant incident occurring to mar the pleasure and happiness of those present. The Lord was with us. There were 68 conversions; seven reclaimed and 45 joined the different churches. Eleven were baptized into the Baptist Church on Monday at 9 o'clock in the presence of a large concourse of God's people—nine newly converted ones and two who had joined the church on a previous occasion. The collections amounted to \$70.39.

C. S. Johnson.

Revival at Providence.

Our meeting at Providence Church, Lawrence county, began on Saturday before third Sunday in July, and continued through the following week.

Brother W. E. Farr of Bogue Chitto, did the preaching, and to say this is to say that we had the gospel preached. He lays great stress upon "Repentance toward God and faith in the Lord Jesus Christ." He tells sinners that, "they must repent or perish, turn or burn." I shall ever thank God that He gave me the privilege to sit and listen to him as he preached "the Word."

He preached one sermon on Hell, showing the sinner his doom if he persists in defying God, and as he described the horrors of an endless Hell, men and women were convicted of their sins and trembled as if they were hanging over the pit itself. The Lord God was with us in great power and souls were saved.

Forty-eight united with the church during

the meeting, the most of whom were by baptism.

Providence is the largest country church I know of anywhere. Its membership now is over four hundred, and we have about one thousand people present at our regular Sunday service.

The meeting closed Friday evening, and after service we went to the creek where the writer baptized thirty-nine like Christ was baptized. It was a glorious scene.

The people showed their appreciation of Brother Farr's service by making him a free will offering of \$54.

R. R. Jones, Pastor.

Gulfport.

Brother W. Y. Quisenberry was with us here last Sunday, and made his initial effort in raising the \$40,000 promised by Mississippi Baptists towards the \$600,000 endowment of the Seminary at Louisville, proposed to be raised by Southern Baptists. His coming was unexpected by the congregation, and the season unfavorable as the financial depression is still heavy on us, but the earnest and forcible presentation of the claims of the Seminary upon us, made by this earnest brother, brought very satisfactory response, so that if sixty other churches in Mississippi will do as well as Gulfport the amount will be more than realized. I want to say to the pastors of Mississippi, don't hesitate to ask him to come to your churches. His coming will be a blessing to you. I have known this zealous, consecrated man for more than twenty years, and I have never known him to fail in any work for the denomination, he has undertaken. He lectured to our Sunday School in the morning, telling of his recent trip to Japan and China, and preached for us at night, winning the hearts of all our people who heard him. His mission is a worthy one, and will tell for the future of Southern Baptists.

W. C. Grace.

July 22, 1908.

The Possibilities of Wheat Yield.

Every one who knows anything about farming or gardening, even in the remotest degree, and many others besides, know about Luther Burbank the wonderful manipulator of nature's products, and the great things he has done to create new varieties in fruits and flowers, yet when it comes to actual value to the country and world at large, the most wonderful thing ever accomplished has been by Abraham Adams of Juliaetta, Idaho, who has performed a miracle with wheat, and made it possible to increase the wheat crop of every individual who raises that cereal ten fold.

While it has not been generally known, many governments through their scientific men, have been striving for many years to avert a world famine. "How soon will the world starve to death?" asks Sir William Crookes who shows by statistics that the average yield per acre of wheat for the world is only 12.7 bushels. Yet after years of skillful trial the government stations have been able to perfect wheat bearing only a trifle, and they are now aghast at the result of experiments by this Idaho farmer, who has been able by mathematical figuring on individual stands of wheat as

perfected by him, to show an increase of 278 fold.

It will be hard for old wheat raisers to believe this wonderful story, but proof has been made by surveys of the land on which wheat was planted, and accurate affidavits of wheat threshed. Here is what is coming to the wheat business, a most marvelous thing, but actually true.

Mr. Adams in 1904, succeeded in getting one single head of wheat, that satisfied him of a discovery. This one head of wheat he planted in the fall of that year, and in the following summer, procured seven pounds of the wheat. This seven pounds he planted in the spring of 1906 and he secured from the seven pounds, 1,545 pounds. Here was a startling yield at the ratio of 222 bushels to the acre. This seed was planted in the fall for winter wheat, but bad weather and hail during summer destroyed all the fields of ordinary wheat so they were not fit to harvest. Yet the new wheat left standing threshed 53,000 pounds.

From these statements, it is easy to figure what this wonderful wheat is. Because it is impervious to frost and also to light hail, and because it partially withstands the heaviest hail, Mr. Adams named his wheat the Alaska, to mark its wonderful sturdiness. But the wonderful things were yet to come. On a government station test, it was found that this wonderful wheat was HARD WHEAT. It is therefore a wheat that succeeds equally as well as winter or spring wheat, and both in plantings will grade No. 1 hard.

This means absolute revolution in wheat raising. It means that the countless acres of California, where only soft wheat is grown, can now raise hard wheat. It means that in all the vast winter wheat region, which is greater than the spring wheat territory, growers can now compete with the northern countries in growing HARD WHEAT. It means that an average crop for the farmer will not be twenty bushels to the acre, but two hundred. It means that the worn out farms of the east, with such a yield can afford to have farmers manure their land for wheat crops because of the enormous return. It means that in time, when the seed can be distributed everywhere, the wheat crop of the world will be multiplied many times. It means that this year, if Alaska wheat could have been planted, instead of an estimated American crop of 500,000,000 bushels, America would raise for the world close on to five billion bushels. When this is realized, the wealth that Alaska has given in gold, pales into insignificance by the side of wheat the farmers will be able to lay up in wealth for the country.

Mr. Adams' wheat has been raised on dry land, under slight moisture, showing that this Alaska wheat is suited to thrive in drouth. In Southern countries a test has shown larger results. Planted in Alabama, its leaves have attained a width of 7-8 of an inch. A head planted in that state showed greater results than that from the original head in Idaho.

Truly, the man who can have a field of Alaska wheat next year, no matter how small, will be more envied than the man with an automobile.

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FOR CONGRESS

R. H. HENRY.
OF HINDS.

The Situation at the A. & M. College.

The Baptist Record has kept closely up with the developments in the recent investigations at this institution, and knows something of the evidence on both sides of the controversy. But it is not with the evidence submitted that the Baptist Record feels at liberty to deal. Nor is it in the interest of any individual that it would venture to express itself before the public. But it would deal with a more vital feature of the situation. Its appeal is to the citizens of the commonwealth of Mississippi for loyalty to the constituted authority of the college, as lodged in the Board of Trustees of this institution. This board is composed of fourteen substantial men, whose integrity and wisdom entitle them to the serious consideration of the citizens of Mississippi, and place them, at least on a parity with those gentlemen in the State who are striving to discredit both their wisdom and integrity. These men are, to put it conservatively, average men of our citizenship. If we cannot trust them, whom can we trust? Whatever one's opinion was as to the merits of the claim of either side, since this board has given seven days and largely seven nights to a careful sifting of the facts, it seems that the most sensible thing to do is to accept their find-

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ings and uphold their actions. To look at the matter coolly, what reason has any one for charging that these men were partisan? There are good reasons why the board would not have been so nearly unanimous, if the evidence had not been convincing. At least two of these men have the endorsement of three administrations—Longino, Vardaman and Noel—leaving only three that could be supposed to be pets of the present administration.

The president of the college has appeared before four tribunals, and has been exonerated by every one of them. The first was the Board of Trustees, under Governor Vardaman; the second was the Legislative Committee; the third the Inspector General of the War Department; and the fourth the Board of Trustees, under Governor Noel.

It appears to the Baptist Record that there is nothing left for law-abiding Mississippians to do but to stand by the doings of the Board of Trustees, or displace them by some process, and put in a wiser set of men to attend to this part of the business.

All that is being said now in the papers or otherwise, however meant, is really said against the Board of Trustees, as they are standing by the president and against his critics.

The course taken by those who are fighting the board, if carried to its legitimate consequence, would decapitate every head of power in the State and throw the State's interests into a state of anarchy.

And, besides, those who are interested in their wholesale condemnation of the board would impress one that such an uprising of students in a college had never been heard of before; or, if heard of, had never failed to ruin the college. As a matter of fact, every college of any age has been called on to go through just such an ordeal as our own A. & M. College is going through now. In fact, it has itself once before gone through a similar trial, and still its usefulness, not only continued, but increased.

Some men may lose their places, but others will be found to fill them. The Record is personally acquainted with over half of the trustees, and consider them, to put it mildly, average men. In the light of the findings of four tribunals, all substantially agreeing, it is almost a settled question that those who are yet vigorously fighting the board, and insisting that they are doing so in the interest of the college, are really hurting the college much more than those who, though disappointed in the verdict of the board, are standing loyally to its decision.

The Record conscientiously, and it thinks consistently, holds the views above set out, and prints them under a sense of its duty to its readers and in the hope that they may contribute to the welfare of the A. & M. College.

Internal Revenue License.

There are in the city of Jackson 34 persons, firms and incorporations who hold United States license to sell liquors. Of these, 12 are women—presumably all colored; ten are druggists; at least three are social clubs. The law of the State makes the possession of United States license prima facie evidence of guilt. This does not apply to druggists, as the United States requires them to have such license. But it

does not apply to social clubs and ought to be enforced. This is another violation of law by the social club, which proves these clubs to be essentially lawless, and hence enemies to the State and good morals.

Will our authorities and courts allow the clubs to override the law with impunity? What do our good men recently nominated for offices in Jackson say to this question? The same condition no doubt prevail in other cities and towns that are found here. The spirit of the club is to have license to do whatever the members desire, however such doings may interfere with the home and good morals wyfntsse atstrdludu and church—life and good morals generally.

It is the spirit of anarchy and is producing the results of anarchy.

Apropos of this question, Bro. Hobbs, of the Brookhaven Leader, says:

"In the lists of the United States revenue licenses for the sale of alcoholic liquors being published by sheriffs in prohibition counties of Mississippi, the Elks' lodges are showing up in an ugly light in several towns by its being made to appear that they hold government licenses to sell liquor in violation of the State laws."

"No organization which claims to be decent or reputable should be guilty of conduct such as this. Not only does it lead to the dissipation and moral ruin of its own members, especially young men, whom it starts on the downward road of intemperance, but its evil example as a law-breaker, more insidious and potent because of its supposed respectability, is more pernicious than the ordinary blind-tiger."

Rev. Luther Holcomb, of Durant, is in a meeting with Pastor Ellis at Goodman.

We extend sympathy to Rev. J. W. Dickens, pastor at Crystal Springs, who is seriously ill of typhoid fever.

Rev. J. H. Lane is at Learned with Pastor E. W. McLendon in a good meeting. Five for baptism on Sunday.

Pastor Steen is having a good meeting at old Williamsburg this week, he doing the preaching, as Bro. Mize, who was to assist, failed to get there on account of sickness.

Dr. and Mr. W. M. Weathersby announce the engagement of their daughter, Josie, to Dr. James Welch. The marriage will take place in Clinton, September, 2.

National Cotton College, Atlanta, Ga., teaches American and European cotton grading through correspondence or locally. Positions and export connections secured. Correspondence invited.

In some of our recent issues, by a misprint, we have been telling our readers that one-half acre lots could be had at Blue Mount, N. C., for \$11.00. This should have been \$100.00—\$25.00 first payment. All take notice and govern themselves accordingly.

Mrs. Kern, the wife of the nominee for vice-president on the Democratic ticket, says that whatever happens there will be no wine on her table, nor cocktails on her sideboard. If every woman in the land would take that stand, there would not be one-half as much drinking as we have now.

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Viewed from the standpoint of temperance and good morals generally, the government will be in good hands, if it shall fall into the hands of Mr. Bryan and Mr. Kern. They are without doubt very excellent gentlemen. The exemplary force of such men is of very neat value to our young manhood.

Our esteemed townsman, General Frank Johnston, is an applicant for a place on the Supreme bench. We note that the papers are speaking favorably of him, The Brookhaven Leader especially. We have found him to be a true man.

The Bellevue Avenue Baptist church, of which Rev. H. P. Hunt is pastor, has determined to make a \$40,000 addition to its already handsome building. The News-Scimitar of the 11th inst. is authority for above statement. Also that issue contains a good likeness of Bro. Hurt, who is a full-blooded Mississippian.

In the Alabama Baptist of last week, a good likeness of Prof. S. C. Mitchell, of Richmond College, appears with the statement that he is "the prominent Baptist layman of Richmond College." Prof. Mitchell is an ordained Baptist preacher, as we understand it. Prof. Mitchell accepts the presidency of the University of South Carolina.

It was with peculiar sense of bereavement we learned of the death of our sister, Mrs. A. O. Dodds, the mother-in-law of our honored secretary of Missions. Her death occurred on the 9th inst., in Winona, in the home of Dr. Rowe. We would not mourn over her loss; for her's is a distinct gain. The loss is ours. Many have been the kindnesses which she has extended to this unworthy servant of the Lord. May God's grace abound in the bereaved family.

Rev. J. Benjamin Lawrence, pastor of Coliseum Place Baptist church, New Orleans is doing a great work in the city of New Orleans. The attendance at his church is large and he is constantly receiving new members, many of them by baptism. The Picayune publishes one of his sermons every week. He is hopeful of his work. He is a Mississippian, and naturally all Mississippians feel a special interest in him and his work and rejoice in his success.

Giving.

2 Cor. 8:2,12; Mark 12:42-44.

A little girl carrying a little box came up to Professor Smith, in his mission school in New York, one day and giving it to him as her contribution, she said: "Mr. Smith, be careful when you open it." He said, "What is this?" He thought that the money would be likely to fall out, but the box was very light. She said, "That's two mics." "Why?" Mr. Smith said, "what do you mean by bringing me two mics?" She replied, "Didn't you tell about the woman that brought two mics in Christ's time, And you said we all could 'probably do as much as that woman did." And she added, "It took me and my little brother all the week to find these two mics." That little child of the slums (mistaking "mites" for "mics") did as much in the sight of God as those who gave two thousand dollars at that same time.—Current Anecdotes.

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News in the Circle. Martin Ball.

Rev. Luther Holcomb, of Durant, aided Pastor Wallace in a meeting at Mission church, near Winona, last week. There were ten additions by baptism and many other professions, when last heard from.

Pastor Martin Ball aided Rev. Madison Flowers at New Salem last week. The church was greatly revived and many professed faith in Christ. The meeting had not closed when Pastor Ball had to leave.

Bro. E. A. Cottrell was set apart to the full work of the Gospel ministry, July 29, by the church at Hopkinsville, Ky. The Western Recorder says, "he is a young man of unusual promise."

Evangelist Geo. C. Cates is in New York City, having completely broken down. He is in the city for rest and medical treatment.

Prof. S. C. Mitchell, associate editor of the Religious Herald, Richmond, Va., has been appointed president of the University of South Carolina. That is a wise choice. No better man could be found for the place.

We extend sincere sympathy to our dear Bro. Rowe and family in the sorrow that comes to his home in the departure of his mother-in-law, Sister A. O. Dodds, who went to God last Saturday morning. May His blessed spirit comfort the bereaved daughters and grand children. She was 76 years old and had been a Christian since childhood. She loved the church and its worship. She was the last member of her immediate family.

Rev. C. S. Burgess has resigned the First church, Jacksboro, Texas. It is not stated where he will go.

Rev. M. M. Dunn has been elected financial secretary of the Academy of Industrial Arts, Rusk, Texas. He will enter the field at once.

At Pinson, Tenn., last week, Bro. James Mayes was ordained to the Gospel ministry.

The Pleasant Grove (Ky.) church last week, set apart to the full work of the Gospel ministry, Bro. J. M. Pepper.

Dr. A. S. Worrell died recently in Louisville, Ky. He was a remarkable man. He translated the Greek New Testament into English and added a few notes. He also wrote several books.

Evangelist Sledge, of the Home Board, has just held a meeting at Prestonburg, Ky. There were 66 additions to the church.

At Munfordville, Ky., Evangelist D. B. Hill recently held a meeting, in which there were, 20 by baptism, and 15 by letter, to unite with the church.

The church at Holden, Mo., has called to the pastorate, Rev. L. J. Harris, of Cordor, same State. He will enter the work soon.

The church at Syracuse, Neb., has called Rev. E. E. Shouffer, of Ottawa, Kan., and he will enter the new field in a short time.

Rev. J. P. Simpson has resigned the work at Wyaconda, Mo. His resignation will be effective September 30. It is not stated what he will do.

The Turning Point.

1 Kings 18:21; Josh. 24:14,15.

I once met a man who had been a wanderer and a vagabond around the earth, but had just returned to his native land. I went up with him to where his home used to be in Westfield. He had lived there forty-three years before and now there was scarcely anyone who knew him. We crossed a little bridge over a canal and he said, "This looks familiar. Then he added, "This is a new bridge, but I wished they had left the old bridge here; for the night I ran away from home I stopped on this bridge and put my elbows on the rail, and looked down into the water. And, as I watched the running water, I questioned whether I should go onward or back. It was struggle which seemed to fill me with pain," he said, "and, with my bundle on my back, I leaned there and asked, 'Shall I go back to my parents or shall I go to sea? Shall I become a wanderer away from home, or shall I return to my father and mother and ask their forgiveness and live in quietness in Westfield?' He decided to be a wanderer and go, and turned away to wander all his years a wretched vagabond upon the seas, or a drunkard in foreign lands.

When he returned there was no home there anymore, and no mother there. When he was ready to do her a kindness she was gone beyond his reach, and there was no father's voice to caution or encourage him. He had decided for the wrong at this great turning point of his life. Many another soul has been brought to such a turning point.—Current Anecdotes.

The Future Life.

Rom. 6:23; John 11:25; John 6:40.

I stood by Phoebe Cary's chair the day before she died, and we conversed concerning her early life. She said she wished to go back to her old homestead before she died, and see her lover's grave. She added: "Before he went from this world I had no interest in the other world. I never questioned whether there was an Eternity or not. The thought never seemed to have any power over me. Men talked about it and preached about it, and I read about it, but it never struck my heart and never touched my life. I had no desire to know of eternal things. But when my loved one went so suddenly, falling dead in the street, I asked over and over, 'Is there another world, Will I meet him? Will I live with him forever?' And then I so desired to know." That desire led her to the beautiful poetry which is in the hymn books of all the world today.

One sweetly solemn thought

Comes to me o'er and o'er;

I am nearer home today

Than I ever have been before.

—Current Anecdotes.

The Unseen Presence.

by J. B. Gambrell.

There is a great deal more in preaching than any unregenerate man will ever be enabled to understand. Indeed the language is never understood by the Canaanites. The things that Christians talk about, and which are to them the most real things, because eternal, are the things that the unregenerate heart can never see. If we take our Lord's statement to Nicodemus in John 3:3, giving it the plainest and best translation, we have the truth I am now talking about set forth in explicit terms. Once one is recreated from above, he can see the Kingdom of God. And that goes with the statement of Paul, "Spiritual things are spiritually discerned."

A preacher has made good progress toward real power and usefulness, when he comes to understand fully that every address to the unregenerate is an address to people incompetent by nature to receive the truth. This will bring him face to face with the great truth that his efficiency as a teacher of divine things is of God, and that without Jesus Christ, and His life giving power in his ministry, he can do nothing. If we can come to the realization of this truth, we will be done at once with a great deal of baggage that mars the ministry of many. What is it all good for? It is not the power of a man over other men, however great the man may be that we can depend upon for success in the ministry. The real force in the ministry is the word of God used by the Divine spirit.

On our high days, we feel this, but when we get on low ground, the realization of it fades away, and we become as other men.

It cannot be said too often, nor with too much urgency, that there is a divine presence going with the minister in his conquering hours. Christianity can never be reduced in its operation to any set of rules that man may establish. The processes of success are so simple that we are liable constantly to overlook them, and get away from them in a vain search for something human, which will meet the case. It was ever thus. Naaman thought there ought to be something extraordinary done for his leprosy. The simplicity of the process was a stumbling block to him, and as certain as we live, the great stumbling block today in the way of triumphant work over the world is the feeling in the heart of preachers that something beyond the preaching of the Word with power sent down from Heaven is to be done in order to save the lost.

The point of this article is, to emphasize the great truth, preached by us, sung by us, but often forgotten by us that there is a divine presence and a divine power superhuman and efficient going with the preacher in his preaching.

Paul believed in this doctrine, up to the very last. To him it was the profoundest mystery, and yet the most realistic thing connected with his existence. He knew it experimentally. He had tried it and proved it and knew it was so.

If I were an artist, there is one picture I would paint as well as a picture might be painted to represent so great a truth. The reader will recall that when Paul was a prisoner in Rome, he wrote to one of the churches and uttered words like these, "At my first appearing, no man stood with me." That is when he first came before the Roman Emperor. So far as all human beings were concerned, he was left alone to testify

to the grace of God in Christ Jesus. But Paul did not stop his sentence where I did. He went on to say, "Nevertheless, I was not alone," and then declared a great truth, that Jesus stood with him. Paul was the only man at the Emperor's court who saw Him, or knew he was there. The spirit in the testimony was superhuman, penetrating, heart searching and irresistible. I would like to see a picture that would represent that idea, if it could be made on canvas. Maybe it could not be, but it may be indelibly impressed on our hearts.

Now this great doctrine, like every other doctrine in the New Testament, may become and does become realistic. The days of the divine presence are not past. The days of the conquering spirit are not past. Many, in contemplating the extraordinary power of the spirit at Pentecost, are wont to think that was the end of the whole great and gracious demonstration of the Spirit in the world. In truth, that was only the first end. The last end will be, when the gospel has been fully preached in the world, and the Master comes to gather in the harvest for the garner of eternity. There is no reason to believe that we may not have power sufficient for the needs of our day and generation. The fact is, the whole current of scripture, rightly understood, brings us to this conclusion.

We are now in what is known among us as the revival period. We hear from all quarters about hard places, hardened sinners, insuperable difficulties, weak churches, and many of the preachers and churches are in the pitiable condition, the disciples found themselves in at the foot of the mountain, when they were unable to cast the devil out of the child. If we will get the right grip on this great doctrine of the unseen presence of the Master according to His last words, "I am with you always to the end of the age," we will go to the battle with a conquering spirit. There is a story told of Napoleon, who desired a man to undertake an exceedingly difficult mission, one that had small chances of success, and when the man had undertaken the task, he came to the great Emperor and said to him, "Let me feel your hand on me." The Emperor laid his hand on him and with the feeling that he was in touch with the conquering spirit of his commander, he went to his task, and in a manner surprising, accomplished it. What preacher is there that had not felt great strength come into his soul as he has risen to preach the Word and felt the divine touch on his spirit, and realized that he was not alone, but that the power of his great Captain was on him.

No experience of life is more realistic, more convincing and more overwhelming than when preachers and others come in proper relation to God with humility and submission, there comes to them a power immeasurable above all human strength, a power which conquers, and which takes no account whatever of difficulties.

I remember a story of a heroic preacher of another generation. He had been a leader of wickedness in his little town. He was a man without culture, but being converted, he was brought speedily by the spirit into the ministry. He was to preach in the village church where he had led the fighting and drunkenness and all the wickedness of the community. His chums and old friends came out, and he knew what he was to face. He spent some hours in prayer in a grove not far distant and came

into the pulpit to see the grinning faces of his old chums. In his rough, direct and quaint way, he rose and said, "Boys, I understand you, I have been with you, I know what you think, and I know what you feel. You have come here to grin me down, but I want to tell you that when the spirit of God is on me, I do not value the devil no more than I do a house cat." And then he went in with the strength of the unseen presence, and the end of it was that those very men were on the floor prostrated before God. I plead for the renewing of our faith in the unseen presence in all of our work, and guidance by Him, who sees the end from the beginning, the power of Him who can invigorate and make irresistible the weak things of the world to confound the things that are mighty. If we go out with any other spirit, we shall return discomfited from the battle. If we go in this spirit, we shall return triumphant.

What a Woman Is Doing.

While I am down in Mexico, I do not want my friends who read "The Baptist Record" to think that I am out of the world, or have no business opportunities, for I am making more money than I ever did in my life.

Four years ago I took up a fruit claim. They give you the land if you will pay for setting out five acres of tropical fruit-trees within five years. The Department of Improvement set out my banana trees 1,500 on the five acres, and attended to them for two years, or until the first crop was ready to gather, and it cost me \$620. The Department of Improvement will care for your trees, and gather and market your fruit continuously, for one-third of the crop, so I just let them attend to my orchard.

In 1907 the department paid me for my share \$1,281.30 in gold. For the first six months of 1908 I have received \$708.76 in gold, and expect the last half of the year will bring me a little more. You get your money every three months, as bananas are picked and marketed every day of the year. I think this is doing pretty well for a woman in a strange land!

This is a delightful climate, and I have become so much interested in Home Mission work here, that I would not think of leaving Mexico.

You do not have to come to Mexico to take up land; just write to the official in charge, Senor Elisha D. Ely, Tuxtepec, Mexico, for blanks to take up fruit claims, and he will send you full particulars. You can pay for setting out the trees in installments of \$5 a month if you wish, and you need never go to Mexico if you prefer living elsewhere.

Mrs. Mary Bennett.

A Question.

I notice that some druggists claim that it is "necessary that all druggists" have retail liquor license, in filling prescriptions, and retailing proprietary medicines. And that "any druggist is obliged to have a government liquor license in order to carry on his legitimate business."

Now, what the writer wishes to know is, if that is true, then what about our local option laws. Does our government require more than our State laws can reach? Do all druggists get "government license" in order to carry on their "legitimate business?" If so, then some have not complied

with the laws regulating their business, or else some sheriffs do not fulfill what is required of them in publishing them in full.

Fraternally,

J. H. Aycock.

Meeting at Pittsboro.

Our annual meeting began the 19th day of July and continued eight days.

Our pastor, Rev. G. W. Riley, was assisted by Rev. W. N. Hamilton of Clinton, who did the preaching to the great delight of all the congregation, as was clearly shown by the contributions of nearly every one, both saint and sinner.

Brother Hamilton is a preacher of the whole gospel, and preaches with great power, and is one of our coming preachers.

Rev. O. T. Estes of Clinton, led the singing. He is a very fine singer, and added much to the success of the meeting.

The visible results were ten accessions by letter and four by baptism.

A. A. Bruner.

Pittsboro, Miss.

Good Meeting at Rome.

Dear Brother Bailey:

We have just held a meeting of unusual interest at Rome. This place has been overshadowed by Campbellism and the church has been discouraged, being weak and composed of poor people who felt they were not able to support a pastor. I give them a week-night service when I can, having my field so arranged that I cannot give them a Sunday service without missing an appointment at some other place.

I have never found such opposition to the doctrine of salvation by grace through faith in any other place where I have labored, and when I led seven happy souls into the water for baptism Sunday evening, we felt that our work was being most wonderfully blessed, and that each one of them were actually wrested from the grasp and power of Campbellism made popular. Three received by letter.

The pastor did the preaching, and enjoyed it. Some of the best work of his life was done here, and both church and pastor are happy. Our cause looks promising. Pray for us.

J. Parker White.

Scholarly Affusionists on Baptism.

By E. L. Wesson.

All of the statements in the following article on baptism are taken from the Schaff-Herzog Encyclopedia, and can be found just as they are, word for word, dot for dot, in Vol. 1, and on page 199 to 210. Not a single quotation is from a Baptist, and every one passed under the editorial inspection and approval of Dr. Philip Schaff, one of the greatest Presbyterian scholars. These statements are sent out as the facts on the subject; sent out by scholarly men whose scholarship and honesty compelled them to make the admissions and statements here given. File the article away and use it, I have not added one word, neither changed one word or mark of punctuation. If this is not conclusive on baptism the admissions of affusionist scholars to the truth are useless. I give sentences complete and indicate that I skip from place to place by using the *.

The Encyclopaedist says: "Baptism is a highly symbolical act. The washing of

the body symbolizes the cleansing from sin, spoken of as forgiveness. * * * It also symbolizes the burial with Christ, by reason of which the recipient is bound to die unto sin. * * * There is no trace of infant-baptism in the New Testament. All attempts to deduce it from the words of institution, or from such passages as 1 Cor. 1:16, must be given up as arbitrary. Indeed, 1 Cor. 7:14 rules out decisively all such deductions; for, if pedobaptism were taught by Paul, he would have linked the salvation of the children with their baptism, and not with the faith of their parents. Baptism was administered in running water. * * * In the primitive church, baptism was by immersion except in the case of the sick (clinic baptism), who were baptized by pouring or sprinkling. These latter were often regarded as not baptized, either because they had not completed their catechuminate, or the symbolism of the rite was not fully observed, or because of the small amount of water used. * * * In 816 the Council of Calenith (Chelsea in England) forbade the priests to pour water on the infants' heads, but ordered to immerse them. * * * The council of Ravenna (1311) was the first to allow a choice between sprinkling and immersion; but at an earlier date, 1287, the canons of the Council of the Liege bishop John prescribe the way in which the sprinkling of children should be performed. The practice first came into common use at the end of the thirteenth century, and was favored by the growing rarity of adult baptism. It is the present practice of the Roman Church; but in the Greek Church immersion is insisted on as essential. Luther sided with the immersionists, described the baptismal act as an immersion, and derived Taufe (German for "baptism") from tief ("deep") because what one baptized he sank tief in the water. Baptism in the early church was a triple immersion. Various explanations were given: some referred to the apostolic custom. * * * It was common to call Christ the fish (ichthus), because the letters of the Greek word for fish were the initial letters of the phrase "Jesus Christ the Son of God the Saviour." Hence we find Tertullian saying, "But we little fishes, after the example of our ichthus, Jesus Christ, are born in water." * * * Infant baptism came in quite naturally as the consequent of the belief in the necessity of baptism. Ebrard calls infant baptism a "modified baptism" a virtual contradiction to the design of baptism, because the infant is not yet regenerated. * * * Baptistries, buildings erected exclusively for the administration of baptism, were not known until the fourth century. In the primitive church, the river or the brook, the lake or the pond, served the purpose. * * * Gradually, however, as infant-baptism became the rule in the church, and the sacrament was administered by aspersion instead of immersion, and the right of administering it was extended to all churches and over the whole year, there was less and less use for any separate buildings. After the ninth century, no more baptistries were built. The baptismal basin was transformed into the baptismal font, and the font was moved into the church itself, and placed in a separate chapel, or part of the building, generally near the entrance, to the left."

Comment.

If any one questions these statements refer him to anybody who has Schaff-Her-

zog's Encyclopedia and let him see for himself. If he cannot find the Encyclopedia tell him to ask the editor of his own denominational paper if I have misquoted a single word. Honestly, my brethren, these quotations from Pedobaptists and affusionists, published as they are under the management of the very best affusionist scholars, and by the very best and most accurate publishers in the United States, are enough to make all who scoff at immersionists hang their heads in shame. Of course all of those great affusionist scholars think affusion good baptism, but they do not pretend to deny that the early baptism was immersion, nor to teach that infant baptism was taught in the New Testament. Only those who disregard both scholarship and accuracy make such claims and denials. As the word baptizo has never been translated, and the non-Greek speaking people do not know the meaning of Greek words (except a few scholars), Baptists have ever been fair enough to prove their own belief by the words of their opponents. I have followed the steps of our fathers in this, and show you by the statements of affusionists that the Bible baptism was immersion.

Some Statements.

Dear Record:

In the providence of God I have been led to believe that I should sever my connection with the church here as pastor, and following that conviction, have tendered my resignation. It is now my purpose unless the Lord should direct me elsewhere, to return to old Mississippi; and hope to be back in my native State in a short while.

I trust the Lord may lead me to some needy field, and that I may soon be settled again where I can lay out my life for the greatest good in the Lord's service.

When I came to Stanton last year, it was with the purpose of spending my life here unless the Lord saw fit for me to go elsewhere, but for some months I have felt that it was only a question of a short time, as I had been deeply impressed for more than a year that I should give myself up to the special evangelistic work. I have all along earnestly sought the Spirit's guidance, and after much earnest prayer over the matter, I have decided to resign and go wherever the Lord may direct, and give myself to whatever work He may have in His plan and purpose, laid out for me, be that work ever so humble.

I trust, if it is the will of my Master, that I may not be without work long. I can't afford to be idle—life is too short, and the work is too great. I will be ready for work again after the first of September. If any one wishes to correspond with me, letters sent to my address at either Harrisville, or Florence, Miss., after the first of September, will reach me, and will be duly considered.

Yours for service,

D. W. McLeod.

Stanton, Texas.

Zion Hill.

I began a meeting with my Zion Hill Church six miles east of Hattiesburg on Saturday before the 3rd Sunday in July, and continued seven days—did the preaching myself.

Results: Baptized, 10; one restored, one by letter, with more to follow. Church greatly revived.

Fraternally,

J. L. Finley.

Superintendents I Have Known.

Since our homes, our schools and our churches are dependent upon the Sunday School to teach the Bible, we should be more earnest in our Sunday School work. And since the Superintendent is the head of the school and is either a stumbling block or the driving power, we should be most careful in the selection of the man. I present to you here two Superintendents whom I have personally known. Which one resembles yours?

Superintendent Number One.

He comes to the School on Sunday morning late, apparently cross and out of sorts with the world. There is no pleasant "Good morning" to the teachers and pupils who are awaiting him. Should he be on time he gets a book and is off to himself hastily running over the apparently unprepared lesson until the time comes to begin. A song is sung, the lesson is read, a prayer is made, the classes ordered to their places. The absent teachers are disparaged; and if a suggestion is made, he replies in a dictatorial domineering manner: "You are to do MY way." He is very self-assertive and loves to have his own way; he will carry out his own plans regardless of favor or dislike. His favorite pronoun is a very large I. His education is limited which of course might be overlooked if the human did not so largely predominate in the divine in his official position. He is narrow and thinks his views are the only views worth having. He is "set" in his ways and is bigoted, high-tempered and overbearing. He never broadens out by going to great Sunday School Conventions to catch new inspiration and gather new ideas, but apparently knows enough already. He makes his own plans, and may tell God about them, but for his teachers he is their Great Mogul and they must fall at his feet on the ground in the dust of humility.

Some results of such a superintendent: Only 400 pupils where there should be nearly 1,000. Flippant child teachers where there should be consecrated men and women. A spirit of rebellion where there should be hearty co-operation for the glory of God and the upbuilding of His Kingdom. Is your superintendent like this?

Superintendent Number Two.

The first man at the church to greet every man, woman and child with a hearty handshake and a joyous "Good morning." Brings full of the spirit of power, caught from a prayerful study of the lesson. To the very minute a joyous song rings out from every one in the house thrills with the inspiration. A tender, earnest prayer, full of the spirit that awes into silence the most rebellious. The lesson read and pointedly commented on by the Superintendent or one of his teachers. He does not live in terror that his women teachers may usurp authority, so this is their privilege also. He never tells his teachers a week before that they may be called on but says a teacher who does not study his lesson for the best interest of the school is not prepared to teach a class. He lives in close touch and sympathy with each teacher and solicits suggestions for the good of the school. He meets weekly with his teachers to study the lesson and prepare and plan pleasures and improvements. He is a broad-hearted, big-minded, educated man whose life and all he owns is consecrated to God. At the foot of the cross he finds humility, gentleness and kindness marvelous antidotes for his own rude selfish nature. Ambitious for the

best results in God's work intrusted to him he spends money unsparingly to fit himself for his work. Once a year at least, busy man though he is, he takes in some training school to gather ideas from men and women whose business it is to study and learn the best methods in Sunday School work. He has Christian teachers only, and is willing to make sacrifices have them in telligent and informed. His room is supplied with maps, charts, etc., and he and his teachers understand how to make them instructive and interesting.

Some results from this superintendent: A School overflowing with pupils, teachers and enthusiasm. The Lord's work made attractive and people delighting to do His will, all because one man was willing to be used of God. Self-interest buried at the foot of the Cross.

Teacher.

Take Notice.

The next session of the Chickasaw Baptist Association will convene with the Shubuta Baptist Church at Shubuta, on Friday, September 4, at 9:30 o'clock, a. m. I am anxious that each church be represented by messengers. Secretary A. V. Rowe, Sunday School Evangelist Byrd and Missionary-elect Wills have promised to be here.

As soon as the delegates are chosen will the clerk send the names to L. B. Fairchild or the undersigned.

Make it a point to be at the opening and remain to the close if possible. Let this be the banner year of the Association in gifts and baptisms. Pray for a profitable and successful meeting.

W. H. Patton,
Moderator.

Shubuta, Miss., August 5, 1908.

Stanton.

Dear Brother Bailey:

Since my last letter to the Record, we have had six accessions to the church here—three by experience and baptism. The Lord has greatly blessed our efforts this year. But in the providence of God, circumstances are such that I feel it advisable to give up the work here, which I have decided to do, in the near future.

It has been a growing conviction with me for nearly two years, that the Lord would have me enter the evangelistic work. This impression came upon me overwhelmingly, while at the Seminary, Louisville, nearly two years ago. This conviction has grown upon me since coming to Texas. Nearly three months ago, I made a full surrender of myself to this work, as the Lord may direct.

My work in the West has not been in vain. Not only has the work been blessed of the Lord, but I have also learned many lessons from my contact with the Western people. These lessons will help me in after life.

I want to go wherever the Lord wants me to go, and do what He wants me to do. I want to go where I can make my life count most for the glory of God, and the salvation of the lost. I am praying for this. I write this to ask you, as one whom I love, for your work's sake, to pray for me, and enlist the prayers of others, that I may be guided aright. A mistake might prove fatal.

When I think of leaving Stanton, my heart naturally turns back to Mississippi,

my native State; but when I think of the great need of the West, my heart bleeds as I think of it.

God bless you and the Baptist Record.
Yours in Christ's name,
D. W. McLeod.

An Appreciated Letter.

Enclosed find a check for \$2, my subscription for the Baptist Record. The dear old Record grows better with each issue. It is a constant joy to an exile, tho' not far away, to be able to keep in touch with his brethren at home.

I leave Monday, August 3rd, for Kerrville, Texas, where I will visit my wife and little girls who are summering out there. While there I will aid Pastor R. A. Cohron in a protracted meeting for a part of my visit.

All this promises in advance a delightful vacation. My work here progresses with a degree of encouragement. Accessions almost every service, and three to be baptized next Sunday night.

It is a delight to see the progress of our Baptist Zion in dear old Mississippi. I crave the prayers of my friends for myself and family.

With love and best wishes,

Very truly,

W. A. McComb.

Alexandria, La.

Some Things I Saw and Heard at the Late Convention at Meridian.

I saw many changes in the city, for it was in 72 or 73 that I was there last. To say that many changes had been made in the appearance of things is to put it very mildly.

As to the personnel of the Convention: it was all right, but oh, how sad it made one feel. M. P. Lowrey was then president of the Convention. But few are left of that Convention. Well do I remember when the report on Education was read by Brother Miller, and the Seminary was recommended as the place for our young preachers to go, how eager were they to say something, and they did say something.

But when Brethren Hackett and Pettigrew had had their say, how quiet everything was. The reason I refer to this incident is that the last convention had some little difference of opinion as to who should be seated as messengers, which we hope will never be the case again, as the constitution should be our guide, not what I may like or dislike.

I heard one of the professors of one of our great Baptist schools say at the time that he did not like anything that was so iron-rib bound that we could not change it to suit the conveniences of the occasion.

We have not so learned Baptist polity or New Testament teaching.

W. C. Johnson.

Sample of High-Class English.

Wants to Be An Assistant Post Office Inspector.

Inspector Fitzgerald is in receipt of the following application verbatim for the job of assistant:

Mr. fits Jeral Deare Sir

i want drope you a feu Lines Mr. Jearl i want Converse With You aBout Some im-

portant Business Mr. fits Jeral I want too get a Job i Know of Some important Business i Can Work up for You and Make Money for my Self and you Mr. fits Jeral and Please Let Me know and heare from you Soon and obilgedge Yours Respectfuls Yours Dear Sir So good By Hoping to heare from you Soon.

Lake Meeting.

Our meeting at Lake began on the 3rd Sunday in this month, (July), with Brother Bryan Simmons to do the preaching, and Brother J. W. Jelks to lead in the singing. The meeting closed Saturday afternoon, when the pastor baptized ten. Five were received by letter.

Brother Simmons' preaching was great, and great crowds came to hear him. At nights we could not seat the people, and they would stand around the doors and windows. The singing was grand.

Lake Church is in a healthy condition. We have received into the church this year 31 members. Plans have been adopted, and nearly all the money raised to remodel and enlarge our church house to the extent of \$1,000. To God belongs all the praise.

W. B. Sansing, Pastor.

Shiloh.

On the third Sunday in July our pastor began a meeting at New Shiloh Church, Carroll county; Brother A. H. Miller of Wynot, Miss., came on Sunday night and did the preaching.

There were eighteen additions to the church, fifteen of whom were for baptism. Brother Miller is an earnest young preacher. His heart is full of love for the lost souls. As he leaves us he has the prayers of the Christian people that he may win many souls to Christ. Oh, that we had more young men consecrated as he is.

The congregations were good, and the interest increased steadily to the close. Many were disappointed that the meeting did not hold longer.

Our pastor, Brother L. I. Thompson, is doing a great work for us this year.

Our Sunday School is progressing nicely. Several members gave their hearts to God during the meeting.

In addition to results mentioned above, the brethren have resolved to build a new house of worship, and it is the desire of the church to have another week's meeting later in the summer.

We praise God for his blessings and ask the prayers of the Christian people.

Yours in the love of Christ,

Judson Smith.

Hemingway, Miss.

Something to Be Done Now.

Just before the battle of Trafalgar, Admiral Nelson stood on the quarterdeck of his flagship, the "Victory," surrounded by his fleet captains, who had been summoned on board. It was an intense moment, for soon they would be enveloped in the smoke of battle. One of the captains expressed the fear that some one of them might make a mistake when the engagement should begin. The reply of Lord Nelson is worthy a place in the mind of every servant of Christ, for it was the very utterance of genius. He said gravely, "No captain can make a mistake if he lays his ship along-

side a French ship." The captains did lay their ships alongside the French ships, and a great victory came.

As servants of Jesus Christ we will make no mistake if we give ourselves unsparingly to the tasks immediately confronting us in such way as to set forward the larger interests of the Kingdom. However circumscribed our environments we may link our endeavors with the widest movements of the world's progress. Carey, the cobbler, had a map of the world hanging on his shop wall. He was a greater dreamer than Alexander the Great; and who will dare to say that he did not accomplish more? Many a man close shut in by the narrow walls of duty has a mind with wings, a window that opens to the sky and a vision that reaches to the ends of the earth.

Here is a letter from a man in Alabama who is seventy-five years of age and has been a minister of the gospel for fifty-four years. But his heart is not old, nor has he lost interest in the affairs of his Master's Kingdom. He accepts the position of Vice-President of the Foreign Mission Board for his Association, and declares his purpose to visit the churches and general meetings in order to stir up the people in behalf of missions. He has a buoyant faith, a clarified vision, and is willing to lay himself out for the remainder of his days in earnest endeavor for his Lord. He is willing to "bring his ship alongside" and fight as "under the Great Taskmaster's eye."

And here is another letter. It is from a good woman in Texas. She has a large family and lives three miles from the country church of which she is a member. She is not blessed with much of the wealth of this world, but she is rich toward God. She has ordered some books on missions, and tells how she has enjoyed studying them. She has gone into the homes of her neighbors and talked to them about foreign missions, and in her church and in her Woman's Missionary Society she is doing a work whose force will be felt around the world.

Dear friend, just where you are there is a work to be done. Lay yourself out in the Master's service and do it now. "Do the duty that lies nearest thee; thy second duty will already have become clear." You will make no mistake if you "lay your ship alongside."

Open the Sealed Orders.

Psa. 119:9; Psa. 37:31; Psa. 11:133.

On an island south of Sumatra was found the wreck of an English man of war, which had never been heard of after it rounded the cape many years before. They found amid that wreck the chests uninjured, though buried for many years in the sand. When they burst them open, they found the record of the ship's crew, all of the log of the vessel, and they found there a great envelope containing the "sealed orders" for that ship. The sealed orders directed that as soon as they reached Cape Colony the ship should return immediately to St. Helena. In the plan of the English campaign against the French they needed that vessel at St. Helena, and yet it would not do to let the people on board know anything of their destination until they reached Cape Colony. They desired to deceive the enemy. This envelope, for reasons un-

known had never been opened, and the ship had gone down off the coast of Sumatra. The mystery has never been explained why that vessel went in that direction, why it should be found at last upon that shore, all hands lost in that sea, and above all, why those sealed orders given to the commander of the ship when he departed from London were not opened, for the seal was not broken. The nation's loss came because the sealed orders had never been opened.—Current Anecdotes.

Power of Doubt.

Matt. 28:17; Mark 11:23; Matt. 21:21.

A woman in Boston purchased a valuable diamond in Paris, paying thousands of dollars for it. But she was very proud of it, and wore it with a great deal of pride. Finally she showed it to a jeweler with whom she was acquainted and he told her that it looked very much like one of the "paste diamonds" that they were then making in Paris. That aroused a doubt in her mind, and she went to another jeweler and asked him to show her a diamond about the size of the one she owned. He did so, and she then asked him to show her one made of paste. He showed that to her, and she could not tell the difference. She concluded that she had bought an imitation diamond; and that was why she had seemingly secured such a bargain. She felt greatly depressed and gave it to a servant girl. On her death it descended to one of her relatives, who sold it for a large sum as it was discovered to be a diamond of the purest water, and one of the finest ever imported from Europe. But when that woman had a doubt created in her mind as to the quality of the diamond it was a "paste diamond" to her. The world is only paste to him who believes it is paste. There is no joy on earth to the person who believes there is no happiness here. If we are to live a Christian life and get from life all that is richest and sweetest we will need to take heed to the rear gates and not allow doubt and unbelief to creep in.—Current Anecdotes.

The Future Life.

Rom. 2:7; 1 Cor. 15:53; Jno. 14:2.

A friend told me this week that he saw an old man dies at Chester, not many months ago, who was just 103 years of age. He said that the old man, just before his death, tried to get out of his bed, and they said to him, "Father, where do you want to go? What do you want to do?" He answered, "Father is calling me to breakfast." He repeated it two or three times—"Father is calling me to breakfast." The old man had become a child again. He was in his little trundle bed again, hearing his father's voice up the stairway calling him to come to breakfast. So when we have traveled around the circle of life, we get into the childhood of our old age, and hear the voices of the friends of our youth, which is one of the evidences of the belief that we shall hear those voices again. We would not thus recall those voices again. We would not thus recall them nor remember them if we were not to hear them again.—Current Anecdotes.

Woman's Work.

Mrs. J. A. Johnson, Editor.
P. O. Clinton, Miss.
(Direct all communications for
this department to Clinton, Miss.)

Woman's Central Committee.
Mrs. J. A. Hackett, Meridian,
President of Central Committee.
Mrs. W. R. Woods, Meridian,
Miss. Secretary of Central Com-
mittee.
Mrs. W. S. Smith, Meridian,
Miss. President of Sunbeam
Work.
Mrs. Martin Ball, Winona,
President of Young Woman's
Auxiliary.

Officers of Annual Meeting.

Mrs. J. D. Granberry, Hazle-
hurst, President; Mrs. Paul
Smith, Meridian, Vice-President;
Mrs. W. Riley, Jackson, Re-
cording Secretary.

Gloster, July 27, 1908.

Dear Sister Johnson:
I thought that you would like to
hear from us, as we have never
written you in the past. We have
not been idle, however, if you
have not heard from us.

We want to tell you about our
union service we held on the last
Monday in June. The pastors of
the town have a union service
once each fifth Sunday, and we
thought it would be well to have
a quarterly union meeting of the
union. I haven't the program
at hand, so will write from mem-
ory.

First, a song; Scripture read-
ing and prayer. As you know,
the study topic for June was
"Mexico." We had two ladies
from each union on the program
so we had a paper from each
church telling what they were do-
ing in Mexico. Also, a map
study and history sketch on
Mexico, and a tract on what it
costs to be a Catholic, especially
in a Catholic country.

All expressed themselves as
well pleased with the meeting,
thinking it was a step in the
right direction toward serving
the Lord and creating a better
feeling and more sympathy for
each other in our efforts to spread
the Gospel. We meet next quar-
ter with the Methodist church.

We do not take any offering at
our union meetings.

Maybe you will hear from us
some time in the future.

Your sister in Christian love
and labor,

Theo. E. Longmire, Sec.,
W. M. U. Gloster Baptist Church.

J. R. Johnston, pastor.

Lockbridge Alum Springs.

My dear Mrs. Woods:

I am just sick at heart today,
because I had to send that tele-
gram this morning, and disap-
point you and the other ladies,

father and myself, too. I cannot
bear to agree to anything and
then have to withdraw. But for
the last five or six days father has
been decidedly not so well as
he was, and has seemed more
and more poorly each day.
I have been waiting to see if he
wouldn't pick up again. Then,
two days after your letter came,
I heard from Mrs. Hamilton that
the decision of her Central Com-
mittee was to wait till Autumn to
have me go to them. I have writ-
ten today to Miss Poulton, As-
sistant Corresponding Secretary,
asking her to send to you at once
if she can get the leaflet, "Mes-
sages from Some of the Hwang
Hein Women to Their Sisters in
America," which I prepared after
the S. B. C., at the request of
the W. M. U., you remember.

I hope they are in print by
now, and I thought, if you cared
to take the time which would
have been assigned to me, to have
some lover of missions, who
would do it from the heart, to
read those messages and the de-
scription of the senders—perhaps,
yes, I hope and believe it would
make our dear Chinese Christian
women seem nearer, and would
indeed make them dearer and
more real to the workers of your
State. Oh, how I wish I could
be with you and tell you right
out of my heart, all that time
would permit about these hum-
ble, happy and devoted Chris-
tians, and about the ways they
and we work among those who
know not Christ, and try to win
them to Him, and teach them to
know Him, as their personal
Savior. But my way is certainly
closed against going to you at
this time. Rest assured I will be
with you in spirit, and my dear
father and I will remember you
at a throne of Grace during your
days of prayer and conference
together.

I return herewith the money
order sent to cover traveling ex-
penses—it was a great deal more
than I would have needed—and I
want to express my gratitude for
and sincere appreciation of your
very kind words when writing
to say you wanted me to be with
you, and for the very whole heart-
ed way in which you planned to
meet all expenses. It is a mat-
ter of sincere regret to me that,
having said I would be with you,
I am obliged to forego that pleas-
ure.

God be with you and guide
and bless you and make His will
presence felt and make His will
known unto you, as you deliber-
ate upon the affairs of His King-
dom.

Sincerely, regretfully, lovingly,
Your sister and co-worker,

Anna B. Hartwell.

The goers are handling Argo

Red Salmon because it takes no
argument to sell it, and the cus-
tomers come back for more.

Broadwater.

Mrs. F. E. Broadwater was
born September 8, 1842, died July
12, 1908.

Many of her friends and rela-
tives gathered at the cemetery
near the old home to pay their
last tribute of respect to her re-
mains. She was reared in Copiah
county, joined the church early
in life, was married to J. W.
Broadwater and from this union
twelve children were born. Eight
children and a devoted husband
survive her, to miss her saintly
presence and to long for the
family reunion in heaven.

May the God of love comfort
all.

Fraternally,

R. L. Bunyard.

Gallman, Miss.

A Safe Man.

The man who is scrupulously
polite and respectful to all wo-
men in public, but habitually
saves coarse manners and vulgar
language for his own wife and
daughter is no gentleman. He
is only an imposter. The young
man who knows with charming el-
egance to lady friends, and goes
home to sneer at his mother, dis-
obeys her wishes and treat her
with familiar discourtesy, is a
pinchbeck of teethtsarth tith hha
pinchbeck imitation of a gentle-
man. Genuine good manners
and gentle breeding should
begin at home. As a rule
the men in the commu-
nity who are the most trusted are
the best men at home. When a
man opens his front gate only to
meet his wife's face at the gate
radiant with pleasure, and hears
the shouts from the eager children,
"Papa is coming," it is a safe
rule to lend that man money. He
is honest, and will repay it if he
can.—Sel.

Poultney Bigelow bids fair to
furnish amusement to the world
by making more blunders than
is possible to any other man. He
succeeded in covering himself
with ridicule by his report of a
four-days' visit to Panama; and
now he comes to discuss Cincin-
nati, telling us that the Illinois
river empties into the Ohio, and
that it is fed by the drainage
canal of Chicago. Really, Poult-
ney ought to know a little more
about geography. The Illinois
river empties into the Mississippi,
not the Ohio, and St. Louis does
get some of Chicago's sewerage;
but it does not come within some
hundreds of miles of Cincinnati,
or of the Ohio river. The truth
is, Bigelow has always been an
imaginative writer. He believes
anything anybody tells him on
shipboard and fills out the rest.
Such men discredit honest news-
paper correspondents, those who
make real investigations, and
bring the world real information.
But Bigelow's blunders are al-
ways funny. He seems to lack
wit to know what cannot possibly
be true.—Ex.

A Greek has been indicted in
San Francisco for dynamiting
two houses. He was working in
the interests of the Jew Reuf, who
for some time was boss of the
city. The person who owned the
houses had testified against Reuf,
and the Greek says he was paid
\$1,000 for the destruction of the
property.

Ask your grocer for Argo Red
Salmon, and do not accept any
substitute. There is no finer Sal-
mon packed.

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Three Notable Instances: Saul of Tarsus
John Jasper, Edward Everett Hale, Jr.

By J. M. FROST

108 Pages. Cloth, 40 Cents. Postpaid.

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Countrymen in Jerusalem.

SECTION III—The Experience of Saul of
Tarsus, who was also called Paul. Told
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the King.

SECTION IV—The Experience of Edward
Everett Hale, Jr., as Told by Himself
and Reported for the Papers by one who
Heard Him.

SECTION V—The Experience of Edward
Everett Hale, Jr., as The Call of Christ.
Told by Himself in a Watch-Service
Address (December 31, 1905). Written
Out for the Epworth Herald, and Used
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the Negro Preacher. Told by Dr.
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and a small quantity of condensed
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4 pint condensed milk costs06c.
Add enough cold water to make one
quart00
One 13c. package JELLO ICE
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Mix all together thoroughly and
freeze. Don't heat or cook it;
don't add anything else. This
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cream in 10 minutes at very small
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bled with cramps, every month, from
the time she first came to woman-
hood. She would be in bed from
four to seven days at a time.

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they did her no good, so, after many
years of suffering, I gave her
CARDUI, as you directed. After
she had taken one bottle, she was not
bothered any more with cramps, and
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bles."

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lieve their pains, bring roses to pale
cheeks, strength to weak bodies and
nerves.

Its specific action is on the cause
of most female ills, and thus, it is
a medicine especially for women,
with a record of over 50 years of
success, in the treatment of troubles
peculiar to women.

Cardui is sold at all drug stores,
with full instructions for use.
Try Cardui.

Only in Trouble.

Every time I preached I noticed
"Uncle Zeke" sitting under a
tree in front of the open church
door. "Yas, sah, I hears you
ev'ry time you preaches." "And
are you a Christian, Uncle Zeke?"
"No, sah, I'se not a Christian.
But I knows I oughter be one."
"Do you ever pray?" "No, sah,
not much, 'cep'n I gits in trou-
ble."

How like white folks that is!
Doesn't pray except he gets in
trouble. "Oh, Lord, help me,"
is so much oftener heard than
"Dear Lord, I thank thee." In
the afternoon, when we got on
the train, a man was drinking
and swearing shockingly. That
night, when we had a collision
and he got his leg broken, he
cried piteously. "Oh, Lord, have
mercy on me."

I saw a dear little girl kneeling
in the lap of a big man she loved,
combing his hair, patting him on
the cheek, and talking love talk
to him. How he grinned. He liked
it. And wouldn't you? I am
sure it pleases "our Father in
heaven," to have his children
come and talk love to him. Do
you ever do it? Not come to
ask him for a single thing, but
just tell him that you love him.

Every time I am in a certain
home a child is teasing for some-
thing. Oftener than not it is
something that the child ought
not to have. I never saw that
child loving the father. About
all the use some children—some-
times, great, big children, too—
have for a father is to get all they
can out of him. They come to
him only when they want some-
thing, or when they get in trouble.

Let's not treat our Father in
heaven as though we cared noth-
ing for him except to get all we
can out of him. Let's not be
always saying "Oh, Lord!" Of
course he wants us to ask him for
more. But let's not forget to
thank him for the good things
we've already had.—Ex.

Deafness Cannot be Cured

by local applications, as they cannot reach the dis-
eased portion of the ear. There is only one way to
cure deafness, and that is by constitutional remedie.
Deafness is caused by an inflamed condition of the mu-
cous lining of the Eustachian Tube. When this tube is
inflamed you have a rumbling sound or imperfect hear-
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sult, and unless the inflammation can be taken out and
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write me in fullest confidence for proof
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A FARM wagon has much hard work to do. It must haul heavy loads, travel
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farm wagon you want to get many years' service from it.
You will not be disappointed if you buy any one of the three wagons
described below.

The 63-Year-Old Weber

The King of all farm wagons. Only the very best and most thoroughly sea-
soned wood is used; ironed to make a wagon that lasts a lifetime. Light running,
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wood stock, ironing which gives great strength and durability, workmanship by
thorough mechanics and every part thoroughly tested.

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Front and rear gears made of steel. Parts riveted together, not bolted. A
wagon that is proof against breakdowns. Nothing can work loose or rattle, and
there can be no warping, drying apart, shrinking or rotting.

You should remember above everything else that a cheap, poorly constructed
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Before you buy any wagon call on the International local agents and learn
all the superior points of the Weber, Columbus and New Bettendorf wagons. They
will show you the wagons and hand you printed matter giving all particulars.
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Clinton, Miss., Jan. 20, 1906.

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The prescription of Dr. C. J. Moffett, graduate of Jefferson Medical College, Philadelphia; contains elements recommended by the most advanced medical science to remove the cause of disease and keep the system in condition to make teething easy. For 40 years the standard remedy throughout the South during the trying period of teething, colic, hives, etc., in children.

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General Passenger Agent,
St. Louis, Mo.

Report on Temperance.

(To be read by W. H. Patton, before the coming session of the Chlekasahay Association.)

Conviction against the drink habit and traffic has never been so near in accord with the teachings of science and God's word as today.

Upon this joyous fact we congratulate the citizens of our great country. In our own state the last legislature put the seal of disapprobation and execration upon the debauching drink traffic, and after 12 o'clock at night of December 31, next the legalized saloon will be driven from our borders, we hope, never to return.

In spite of the public press being almost universally against us, in spite of the fixed habits of appetite, greed and lust, by the help of God and the power of right with the loyal help of the Christian womanhood of Mississippi, this and four other states have enacted laws severing partnership with liquor traffic.

The principle of prohibition has won the day. It has not only stood the test between right and wrong; but it has proved to be the only effectual remedy over the combined political and financial power of the liquor traffic. We have the judicial decisions of almost every court of last resort in the land declaring that prohibition is right, and we hope soon to have them join the invincible logic of the true and brave Judge Artman of Indiana and declare that license is wrong and unconstitutional. The liquor traffic today could well afford to give half its wealth to reverse the decisions of the courts in regard to their business.

Prohibition is not only enmeshed in a wall of judicial decisions, but it is winning in the form of public conscience, and on all hands we see the people spurning the license bribe money and refusing to bathe their hands in the blood of their fellows. On July 31st, Judge Richard B. Russell, in the Georgia Court of Appeals with the concurrence of the entire court, rendered an opinion to the effect that the solicitation by mail in another State of whiskey or other intoxicating beverages in the State of Georgia, as well as in the state by an individual or corporation, is a violation of the laws of the State of Georgia and any person making such solicitation is guilty of a crime against the State.

Principle and experience alike have condemned the license system. It has proved to be its own great accuser. No power can make it right. No amount of money paid to the public can take away its sting or wipe out its trail of blood. Not even the vote of the people in local option con-

tests can add one semblance of right to the legislation of dram selling.

Local option transfers the responsibility of legally opening a saloon from the legislature to the men of the community.

We should oppose the saloon as Christians, philanthropists, citizens and Baptists. As Christians we should oppose it because the sale of strong drink is wrong. As philanthropists we should oppose it because of untold suffering caused by drink. As citizens we should oppose it because the liquor traffic with its original forces destroys the very spirit of American citizenship and is one of the greatest enemies of American institutions. As Baptists, we should oppose it because we have ever been the advocates and champions of religious liberty, and nothing is greater in the hands of the enemies of religious liberty than the legalized and organized liquor traffic.

We feel there should be a strict enforcement of all laws, but in as much as the liquor men and their sympathizers work to make the dram shop law obnoxious, Christians should see to its enforcement.

Christian people depend on the laws enforcing themselves, when it is their duty to testify against public sins. Make affidavits against "blind tiger" men and women. Send the names of those who belittle themselves by buying illicit liquor to the foreman of the grand jury.

When things go wrong in any community it is generally the men of influence who are responsible for it. When we tolerate immoralities, which we could break up, we virtually become responsible for them.

We should stand by the officer who is inclined to enforce the law, give him moral backing, and get vigorously in behind the officer who is not so inclined.

Your committee urge that we do not relax our efforts in any case because we will soon have state-wide prohibition, but educate, watch, pray and give of our means till the very sources of the evil, the breweries and distilleries have been leveled with the ground or converted into auxiliaries to Christian civilization.

As the drink habit and its ne-

cessary attendant, the liquor traffic, are against God and His Christ, against all that is pure and good it follows that Christians and the churches must be against both, the one no less than the other. Your committee is constrained to say that when drinks intoxicants as a beverage is clearly and efficiently on the side of the matchless evil, it becomes partaker of the evils of the liquor traffic because he abets it in its destructive work.

Dram drinking is a sin against God and a crime against humanity. The churches should have no fellowship with this unfruitful work of darkness.

We recommend that total abstinence be practiced by all Christians, and that the jug with its influence for evil, be banished from our homes. We further recommend that churches should discipline members for social drinking or ordering a jug of liquor for beverage purposes.

In reviewing the year and surveying the entire field, there is abundant occasion for praise and thanksgiving to Almighty God. There has been one State admitted in the Union with prohibition embodied in its constitution, four have secured State prohibition and many others have, by local option, driven the saloon from a large part of their territory.

In the American Review of Reviews for April we get the following information:

"In two-thirds of all the territory of the United States the saloon has been abolished by law. Forty years ago there were 3,500,000 people living in territory where the sale of liquor was prohibited. Now there are 36,000,000 people under prohibitory law. Since that time the population of the country has scarcely doubled, while the population in prohibition territory has increased ten fold. There are 20,000,000 people in the fourteen Southern States, 17,000,000 of whom are under prohibitory law in some form. In 1900 there were 18,000,000 under prohibition in the United States; now there are 36,000,000. In eight months State-wide prohibition has cleared the saloon from an area as great as that of France. In that area there

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Lv. Hattiesburg..... 10:37 A.M.
Ar. Jackson..... 2:10 P.M.

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Can you imagine a blossom as large as a carriage wheel? On the island of Mindanao, one of the Philippine group, was found by some explorers, such a flower, says a writer.

Far up on the mountain Parag, 2,500 feet above the sea level, some explorers were wandering, when they came across some buds larger than gigantic cabbage heads.

Greatly astonished, they searched further, and presently discovered a full-blown blossom, five petaled, and three feet in diameter. It was carried on low-lying, luxuriant vines.

The natives call it bolo. It was found impossible to preserve it fresh, so they photographed it, and kept some dried petals to press, and by improvised scales found that single flower weighed twenty-two pounds.

It was afterward found to be a species of Rafflesia, first found in Sumatra, named after Sir Stamford Raffles. The new flower was called Rafflesia schalenburgia, in honor of its discoverer, Dr. Schadenburg.—Watchman.

Some Doctrines Which We Hold In Common With Other Denominations.

We believe, in common, with all evangelical Christians:

In one God, Maker and Ruler of heaven and earth, revealed as the Father, the Son and the Holy Spirit, equal in every divine perfection.

Read: 1 Cor. 8:4-6; Matt. 28:19; Jude 20:21.

In the Holy Scriptures as His infallible word, which are able to make us wise unto salvation.

Read: 2 Tim. 3:16-17.

Read: Rom. 5:12-21; 1 Cor. 15:34; Acts 31.

Women's Friendships.

It is a pity that there is not more real friendship between women.

Now, almost any girl can win the admiration of some man, but it takes a great deal more charm and force of character to attract a woman and to make and keep her as a friend.

There must be absolute sincerity in women's friendship. If a girl does not act fairly and squarely by a man, the chances are that he will overlook her conduct on the ground that "she is only a girl," and end by calling it a "woman's way." But any disregard of the truth, any meanness or ill-natured gossip is fatal between women friends.

Girls of shallow mind and selfish dispositions never make a friend of one of their own sex.

They may have a host of acquaintances, but not one friend with sufficient liking to make excuses for their faults.—The Gentle Woman.

Aired Her Knowledge.

She was a Vassar graduate and didn't know a little bit about housekeeping when she married her last beau and settled down to domestic life.

Her first order at the grocer's was a crusher, but that good man was used to all sorts of people and could interpret Vassar as easily as plain English.

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"Two cans of condemned milk."

"Yes'm." He set down "Pulverized sug." "Condensed milk."

"Anything more, ma'am?"

"A bag of fresh salt—be sure that it is fresh."

"Yes'm. What next?"

"A pound of desecrated codfish."

"Yes'm." He wrote glibly "Dessicated cod."

"Nothing more, ma'am? Here's some nice horseradish just in."

"No," she said with a sad wobble to her flexible voice, "It would be of no use, as we don't keep a horse."

Then the grocer sat down on a kit of mackerel and fanned himself with a patent washboard. Vassar had taken the cake.—Judge.

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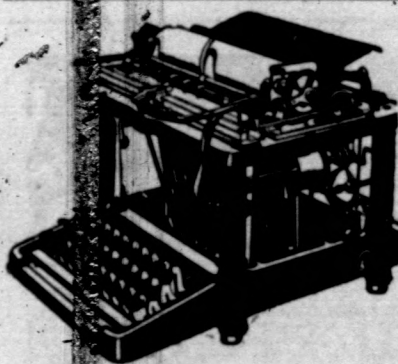
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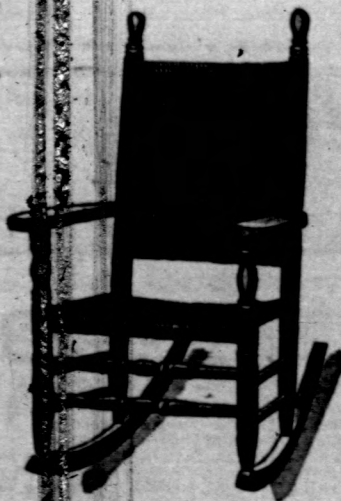
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National Platform of the Prohibition Party.

Adopted Columbus, Ohio, July 16, 1908.

The Prohibition Party of the United States assembled in convention at Columbus, Ohio, July 15-16, 1908, expressing gratitude to almighty God for the victories of our principles in the past, for encouragement at present, and for confidence in early and triumphant success in the future, makes the following declaration of principles, and pledges their enactment into law when placed in power:

1. The submission by congress to the several states, of an amendment to the federal constitution prohibiting the manufacture, sale, exportation or transportation of alcoholic liquors for beverage purposes.

2. The immediate prohibition of the liquor traffic for beverage purposes in the District of Columbia, in the territories, and all places over which the national government has jurisdiction; the repeal of the internal revenue tax on alcoholic liquors and the prohibition of interstate traffic therein.

3. The election of United States Senators by a direct vote of the people.

4. Equitable graduated income and inheritance taxes.

5. The establishment of postal savings banks and the guaranty of deposits in banks.

6. The regulation of all corporations doing an interstate commerce business.

7. The creation of a permanent tariff commission.

8. The strict enforcement of law instead of official tolerance and practical license of the social evil which prevails in many of our cities, with its unspeakable traffic in girls.

9. Uniform marriage and divorce laws.

10. An equitable and constitutional employers' liability act.

11. Court review of postoffice department decisions.

12. The prohibition of child labor in mines, workshops and factories.

13. Legislation basing suffrage only upon intelligence and ability to read and write the English language.

14. The preservation of mineral and forest resources of the country and, the improvement of the highways and waterways.

Believing in the righteousness of our cause and the final triumph of our principles, and convinced of the unwillingness of the Republican and Democratic parties to deal with these issues, we invite to full party fellowship all citizens who are with us agreed.

There are only 800 clergymen in the whole of Norway.

What Leading People Say.

Charles F. Dole:

It is not in omnipotence to have the whole and not have the parts of which it is made, not to have the contrasts, not to have the heart-rending chapters, not to have the solemn passages, not to have the seeming defeat of true love before love had learned its mighty lesson of absolute devotion, to be willing to die that love might live.

Sara Louise Arnold:

Of the many determining factors in our education, the home is of transcendent importance. It provides the stuff upon which the structure of the school is reared. If the maintenance of high standards in the home deeply concerns the common welfare, it must follow that it is likewise essential to the general good that the mother should be well prepared for her task, for it is her influence which dominates the home.

Charles E. Hughes:

We don't want government by caprice. We can't afford to have it. We don't want any capricious and haphazard dealings with our laws. That is dangerous. What we want is absolute loyalty to the rule of reason, in insistence upon the determination of questions after open debate, in yielding to the will of the majority after a fair opportunity for its expression, and recognition of the fact that in trying to protect and remedy defects in the superstructure we must not impair the foundations which are essential to our safety. So it is not merely what is done, but the way it is done that is important.

Charles Whitley:

In vain you will search the United States for the signs of youth. Wherever you cast your eye you will find the signal proofs of an eager, grasping age. Youth loiters, and is glad, listening to the songs of birds, wondering at the flowers which carpet the meadow, and reeking not of the morrow. America is grave and in a hurry. She is not content to fleet the time carelessly, as they did in the golden age. The one hope of her citizens is to get to Wall Street as quickly as possible, that they may add to their already useless hoard of dollars. For this purpose they have perfected all those material appliances which increase the rapidity and ease of life. They would save their labor as strenuously as they would add to their fortunes. A telephone at every bed-head has made the toil of letter-writing superfluous. A thousand ingenious methods of "transportation" have taken away the necessity of walking. There is no reason why in the years to come hand and foot should not

A Sufferer For Twelve Months.
Every other had failed; "We had just as soon be without quinine as to be out of Hughes' Chill Tonic. One of the most wonderful cures of chills and fever came under my observation. A man suffering for about twelve months from a most obstinate attack of chills and fever tried every remedy that he could think of, all to no purpose. I persuaded him to try a bottle of Hughes' Tonic; from that time, over twelve months ago, he has not had a chill." Sold by Druggists—50c and \$1.00 bottles.

PREPARED BY
Robinson-Pattel Co., Incorporated, Louisville.

both be atrophied. But there is nothing in this sedulous suppression of toil. Youth is prodigal of time and of itself. Youth boasts of strength and power to do great deeds, not of skill to pile millions upon millions, a Pelion upon an Ossa of wealth. Nor in the vain luxury of New York can we detect anything save the signs of age. It is only in modern America that the mad extravagance of Nero's Rome may be matched. There, in truth, the banquet of Trimalchio might be presented without surprise and without reproach. It differs from what are known as "freak dinners" only in the superiority of its invention and in the perfection of its table-talk. In brief, the fantastic ambition of a "cottage" at Newport, as of Trimalchio's villa in Southern Italy, is the ambition, not of primitive, reckless, pleasure-loving youth, but of an old age, sated and curious, which hurries to decay.

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